Vol. III. Numb. 46.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, *Concern'd in the Firſt and Second* VOLUME, *with the Aſſiſtance of other Ingenious* PERSONS.

From Monday July 10th. to Wedneſday July 12th. 1710.

PROPOSALS for Printing the Firſt Volume of the *BRITISH APOLLO* in Octavo, which is now in the Preſs, and will be Publiſh'd in *Michaelmas-Term* next, are to be had at Mr. *Clark*'s Bookſeller in *Birchin-Lane*, near the *Royal-Exchange*, Mr. *Carter*'s at the *Roſe* and *Crown*, in St. *Paul*'s-*Church-Yard*, Mr. *Harbin*'s at the *Roſe* next Door to the *Globe-Tavern* in the *Strand*, near *Charing-Croſs*, and of the Printer hereof, *J. Mayo* over againſt *Water-Lane Fleet-Street*, or of the Men in their Walks.

GENTLEMEN,

Q. *IN a late Anſwer of yours concerning Chriſt's Deſcent into Hell, one Reaſon you offer why that Article ſhould be left out of the Creed, is the Variety of Opinions about the Senſe of it. I cou'd not think, that any other Thing can be underſtood by it, than his Local Deſcent into the Place of the Damned, and therefore I deſire to be informed what other Opinions Divines have advanced concerning it.*

A. Indeed the firſt and moſt vulgar Opinion is that of yours, *viz.* his Local Deſcent into Hell, the end of which was to ſhew that he was a Conqueror of Death and Hell, and that he there Triumphed over Devils and Damned Spirits, and delivered from thence the Good Patriarchs that were detained there. Others take Hell to ſignify only the Grave, ſo that nothing is meant by his Deſcent thither, but that he was Buried. Others again Intrepret the meaning to be that he was in the State of the Dead, which Opinion has been much favored by Learned Men. Others make the Expreſſion Figurative, ſignifying that Chriſt in his Paſſion endured Unexpreſſible Torments equal to thoſe which the Damned in Hell Suffer, ſince he Suffered not only the Torments of his Perſecutors, but likewiſe the Anger of God againſt the Sins of the whole World Poured forth upon his Soul, and throwing him into that Bloody Agony in the Garden, and making him Cry out upon the Croſs, *My God, my God, why haſt thou forſaken me?* Theſe are the Principal Opinions concerning the Senſe of this Article; and there are ſeveral others of leſs Note, ſome of which the Queriſt may ſee in Biſhop *Pearſon*'s *Expoſition of the Creed.*

Q. Honeſt Gentlemen, *I lately ſent you a Queſtion concerning the* 20th *Article of our* Apoſtolical Church of England, *the Anſwer to which gave me ſuch full Satisfaction (it being ſo boldly and honeſtly Vindicated) that I am thereby encouraged to give you the Trouble of another, concerning our more Scrupulous although Decent and Orderly Practice of our Church,* viz.

The making Obeyſance Corporally when at the Holy Communion; and alſo Turning our Faces Eaſtwardly at the Confeſſion of our Faith in the Apoſtles Creed. The Reaſon for this Practice, will highly Oblige your Humble Servant and Subſcriber, A.——s.

A. Since theſe two Ceremonies are neither preſcribed by our Church, nor obſerved by many even of her moſt Obedient Members, whatever Objections may be made againſt them will not concern the Church, but only thoſe of her Members that do obſerve them; for whoſe particular Vindication we ſhou'd be Imprudent if we ſhou'd ſo far Intereſt our ſelves, as to pretend that theſe two Ceremonies are grounded upon any ſuch ſtrength of Reaſon, as to render thoſe that do not obſerve them liable to the Cenſure of wanting any due Piety and Reverence in the Worſhip of God. We ſhall therefore rather Anſwer with the Judicious *Hooker, Eccl. Pol. B.* 5. *Sect.* 30. That by them which Trouble us with theſe Doubts, we wou'd be more willingly reſolved of a greater Doubt, whether it be not a kind of taking God's Name in vain, to Debaſe Religion with ſuch Frivolous Diſputes, a Sin to beſtow Time and Labor upon them. Things of ſo mean Regard and Quality, whether they be enjoined or no, are notwithſtanding very Unſavory when they come to be diſputed of; becauſe diſputation preſuppoſeth ſome Difficulty in the Matter,

which is argued, whereas in Things of this Nature, they muſt be either very ſimple or very froward, who need to be Taught by Diſputation what is meet.

Pray, Gentlemen, *Who was the firſt Inventor of Ships?*

A. Noah's-Ark appears to have been the firſt Pattern and Inſtance for Navigation, as is probable from the Silence of all Authors Sacred and Profane concerning Navigation before the Flood, and from the particular Directions which God gave to *Noah* for the Building of ſuch a Fabrick, which ſeems to be an Argument that *Noah* had no Notion of any thing before. But ſuch an Inſtance of being once given, it was eaſy for Poſterity to alter or Improve it.

Q. Gentlemen, *In the Ancient* Roman *Authors, there is frequent mention made of the Laws of the* 12 *Tables I deſire to be informed why they were ſo called?*

A. After the *Romans* had caſt off Regal Government and ſet up the Form of a Common-Wealth, they wou'd no longer endure the Laws their Kings had made. And becauſe a Preſent Supply of Laws was neceſſary, and yet in the Infancy of their New State, it was impoſſible for them to Frame ſuch a Body of Laws as might in any tolerable Degree Anſwer their Exiſtences, they appointed 3 Eminent Men to go to the Cities of *Greece*, which were moſt Famous for their Excellent Government and Wiſe Adminiſtration of Juſtice, to fetch from thence the beſt Laws they cou'd find. This was accordingly done and out of theſe Laws the *Decemvirs* Selected ſuch as were beſt and moſt proper for their State, and Ordered them to be Written upon 12 Tables of Braſs which were ſet up in the Publick Market, that the People might the ſooner be acquainted with them and underſtand their Duty. But becauſe ſeveral other New Laws were afterwards made theſe were diſtinguiſhed by the Name of *the Laws of the* 12 *Tables*; and Hiſtorians tell us that the Civil Law which we have in the Books of *Juſtinian* came from thoſe Laws, which for their Wiſdom and Uſefulneſs did (according to the Teſtimony of *Cicero*) Tranſcend all the Books that all the Philoſophers of the World had Written.

Q. Apollo's *Anſwers have been ſo Learn'd and Delicate in their Stile and Manner of Expreſſion, that I want Words to Expreſs my thanks, but withal ſo profuſe in Complements, that all my Faculties were defuſed into an abſurd Stupidity, and I had continued long in the Amuſement, but was Awak'd by the Mournful Ecchо's of a Diſconſolate Gentleman, that Lov'd an Inſenſible Lady (as he call'd her) that's proof againſt the Keeneſt Dart of the Little Phantome. He wiſh'd the Gods had Deſtin'd him to Love a Lady, that Loved another, rather than this Negligent Charming Piece of inſupportable Cruelty, I repeat his Words, and beg your Opinion, whether 'tis proper to call ſuch a Lady Inſenſible, and which you think the moſt agreeable Miſtreſs. And you'll Oblige your* ECCHO.

Sir, *Don't forget you are my* Valentine.

A. Madam, The Lady may be properly Term'd *Inſenſible* in reſpect to the what the Gentleman Propoſes as a Teſt of her Senſibility, and we preſume he intended no further; but we think him in the wrong to prefer a Lady to her, for a Miſtreſs, who cou'd Love another Gentleman for we ſuppoſe this preference muſt ariſe from the Hopes it might give him, that the Taſt ſhe had of that Paſſion, might induce her to Compaſſionate his Sufferings: But then he ought to conſider, what Security cou'd he have of the Conſtancy of a Lady, who was not Conſtant to her firſt Choice, which uſually has the Strongeſt Influence over a Perſon, and that ſince ſhe cou'd Love him alſo, ſhe might as ſoon leave him, and Love on to the end of the Chapter. Beſides there are greater Hopes of Conqueſt over a Lady, is free, than over one preingag'd. While he Attacks this Lady, he has only her own Natural Strength to reſiſt him, while the other has Strong *Allies* in the Charms of the Perſon Belov'd

Apollo muſt much forget himſelf, when he forgets the Honor you have done him, in accepting him for a *Valentine*.

Q. Worthy Gentlemen, *I have a very great Reſpect for a Young Woman, who is Bleſs'd with a greater Fortune than my ſelf, and unleſs my Fortune be made appear to be Anſwerable to hers, her Friends will not Conſent I ſhould have her. Now, my Father, rather than I ſhould be diſappointed, would Borrow ſo much Money, as would ſet me upon the Balliance with her; but with this Proviſo, that if I gain her, I am to repay him the Money which he Borrow'd, now what I want to be reſolv'd in, is this, whether this be not a real Cheat, and an unjuſtifiable way of proceeding. If this be already Anſwer'd, Pray, inſert in your next where to turn to it, and a ſpeedy Anſwer will highly Oblige, Your Humble Servant,* W. M.

A. This wou'd not only be a Cheat, but alſo one under the greateſt Aggravations of Guilt and Folly. You Injure her, whom at the ſame time, you are under the higheſt Obligations to Protect from all Injuries. With what Face can you pretend a Sincere Affection to her, with ſo much Deceit towards her in your Heart, in ſo Material a Point? Nor wou'd ſuch a Fraud be Suitable to the Integrity requir'd in the Marriage Vow. You Sow Seeds of Diſſentions, and give your Wife great advantages againſt you, by ſuch juſt Cauſe for Reflection on your Diſhoneſt Dealings with her? Nay, ſhou'd ſhe prove Diſhoneſt towards you after, you cou'd with little Aſſurance accuſe her, ſince you were ſo to her, even at the Commencement of your Conjoin'd Condition; beſides the Conſequence of this, may be a difference amongſt all the Relations on both ſides, and Numberleſs Infelicities after flow from it; and what is above all, is, you cannot expect a Bleſſing from Heaven, on a State you enter into, with ſo much Deceit in your Heart.

Q. Apollo, *Pray, Adviſe me* (a Young Man) *that am taking a Journey a little out of Town, North-Weſt, what Diverſion is fitteſt for my Health and Recreation. Your ſpeedy Anſwer (before I go) will promote the Admiration of,*

Your Humble Servant, S. L.

A. For theſe, you muſt Conſult your Inclination and Conſtitution.

POEMS.

BIBLIOTHECA BODLEIANA

TO THE GOD APOLLO.

Q. ALAS, Apollo! *after all,*
I do believe we never ſhall
(*Which Sorely Grieves me*) *in our Hall,*

Vid. No. 20.

Be Merry.

Folks

Folks ſay ſome miſchief ten to one,
Where Gods at Table ſit is done,
So I alas! muſt Drink alone,
My Sherry.

But this a greater ſtreſs I lay on
(Which thing in Naſo *you Read may on)*
The Wretched Fate of Poor Lycaon;
O hard Caſe!

Who muſt (forſooth) Fool-hardy Sinner,
Invite his Godſpip Jove *to Dinner,*
Pray, what got he by't? wa'n't he in a
Moſt ſad Caſe?

But this as well I might have paſt by,
For I ſhould ne'er have ſet ſo naſty
A Diſh before ye, as his Pafty,
That's certain.

And Jove *it's like (if in Deriſion,*
He had not brought him ſuch Proviſion)
Had never changed his Condition,
Nor hurt him.

But then again——the worſt (Sir) this is,
If I Treat you with Coſtly Diſhes,
Will not the Gods *and the* Goddeſſes,
Take Snuff, Sir?

Juno *I'm ſure that Deviliſh* Goddeſs,
(Who of a Temper very odd is,
And when ſhe ſtrikes, heavy her Rod is)
Will huff, Sir.

Ye know, Sirs, how ſhe ſerv'd Æneas,
Et ſine dubio *I ſhould be as*
Much Maul'd by her as ever he was
And Toſt, Sir.

Virgil *acquaints us (if we Read him)*
What a ſad Life this Woman led him,
Who was ſo Mad ſhe could have Eat him,
Almoſt, Sir.

And ſhe (baſe Quean) made all that Pother,
Becauſe a Trojan, *gave his Mother*
Venus *an Apple, and not another,*
To her, Sir,

If I the God of Wiſdom *Treat,*
What may I then expect to meet;
O horrid Racket! I foreſee it,
Moſt dear, Sir.

And if we Empty (Sirs) the Hogſhead,
There's Bacchus *too that Drunken Codſhead,*
Will huff and ding, and at me Nod's Head,
And Threaten.

And Smoaky Vulcan *with his Hammer,*
Will rap at Gate, and Curſe and Damn here,
(Becauſe he did not come to Cram here)
I reckon.

Then ſince Fate *and the* Gods *deny,*
And ſeem (as 'twere) to ſay, that I,
Shall never with your Company,
be bleſt, Sir.

Yet Great Apollo *(tho' we never*
Meet) we are Friends as good as ever,
I hope, and ſo I take my Leave here,
And reſt, Sir

Your Humble Servantt, Edw. H——inſon.

A. Moſt Obv'ous 'tis to ev'ry Eye,
Thou'ſt a *Dutch* Generoſity,
And Suck'd thy ſelf thy Hogſhead Dry,
To Sham us.

And now doſt come with Drunken Strain,
Of *Gods* and other Whims you feign,
The Product of your Muddel'd Brain,
To Flam us.

Thou doſt pretend there'd be a Quarrel,
Raiſed and Fomented by thy Barrel,
And half of Wine, and that wou'd mar all,
Enjoyment.

Doſt think the Bounteous *God*, O fye, Sir!
Won't Slight the Wine of ſuch a Miſer,
Or knows not how to find out Wiſer
Employment?

Doſt think the Goddeſſes for this,
Wou'd Envy Mortals Humble Bliſs,
When all is better Wine they P—ſs,
This true is?

Bacchus wou'd thy ſtumm'd Lap deſpiſe,
Nor leave the *Nectar* of the Skies,
Whence Bright Thoughts flow, and Raptures riſe,
For Brewis.

Yet tho' your Wine is gone, and *Heav'n,*
Alone can give a Proſpect when,
You're likely to have more agen,
Yet Dear, Sir,

We are as much as e'er your Friend,
Who Scorn our Friendſhip to pretend,
On ſuch mean Scores; ſo make an End,
Juſt here, Sir.

Q. *Say, without delaying,*
What's meant by the Saying,
You're Welcome Kind Sir, to the Buyer, &c.
Q. *Why always you'll find on the Sign of the* Bell,
Fear God and Honor the King, &c.
Q. Ingenious Youths, *tell me why,*
When Wind is in the Eaſt,
That then the Num'rous Watry-Fry,
Shou'd always Bite the leaſt;
If't be from South or Weſt, &c.

A. Theſe Queſtions before,
We've Anſwer'd, and more,
Which every Day we Receive;
In the *Index* you'll find,
Where they are, to your Mind,
Or at leaſt all the Anſwer we'll give.

☞ Any Perſon may have the *Index* to the Second Volume of the *Britiſh Apollo*, alſo whole Sets Bound or Unbound, and Single Sheets to make up Sets of the ſaid Volume, of the Men in their Walks, or of *J. Mayo*, over againſt *Water-Lane, Fleet-Street.*

SIR,

THE Letters from Turin, June the 14th. Adviſe, that upon aſſurance given to General Arnheim, that Satisfaction ſhould be given to the Pruſſian Troops upon certain demands they had made, thoſe Troops have put themſelves on the March from Lumbardy for Piemont, 'tis Thought, that by the 5th or 6th of the next Month they will arrive at their Rendezvous, by which time the 2 Regiments from the Kingdom of Naples are likewiſe expected, and then the Campaign will be Opened forthwith. From Cadiz, they Write, that the Duke de Linares Viceroy of New Spain, is arrived there from Madrid; That the Capitana of Barlovento and the Petache, which are to carry him to Vera-Cruz will be ready in a few Days; Tis ſaid they are not to take any Merchandize with them; But the Chamber of Commerce of Seville are very deſirous that their Departure may be deferr'd till the next Spring, that they may ſend a Fleet with them; And that in Order to move the King to comly with their deſire, they have offered him a Loan of an Hundred Thouſand Pieces of Eight, but ihe Duke de Linaress makes all the Inhe can againſt them. The Advices from Paris, July the 15th are, that 'tis Whiſpered there that a certain Affair which the King thought to have accompliſhed by his Emiſſaries in Poland, has Miſcarried. The Letters from Barcelona, June the 27th, Adviſe that the Grafton and Chatham are are arrived there from Vado, with ſeveral Tranſports, having on Board 1000 Recruits, and the Men and Horſes to Compleat and Remount the Regiment of Dragoons of the Earl of Rochford; That they give out, that Sir John Norris is Sailed with 4000 Men for Sardinia to Secure that Iſland, That an Expreſs is arrived with Advice that the Duke of Anjou is returned to his Camp at Corbius, and the Army of King Charles to their former Camp near Balaguer.

They Write from Harwich, that on the 8th Inſtant, the Ruſſia Fleet was put back there by Contrary Winds.

London, July the 12th. The Right Honorable the Earl of Angleſey is made Receiver General and Pay-maſter of the Forces in Ireland in the Room of the Lord Coningsby.

Which is all from Yours, *&c.*

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